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STREET SCENE IN PEKING, CHINA

# Life and Light

Vol. XLVIII.

April, 1918

No. 4

## Life Abundant

CONQUEST BY PRAYER

EVERYWHERE He went, the crowds followed Him; from every city and town the multitudes thronged about Him,—eager, longing, heartsick folk, hoping that here at last was to be found the secret of life in abundance, ready made, theirs for the asking. That it was there was true, but not to be handed out freely as coins to scrambling children—life abundant comes not easily to any man. And as Jesus saw them about Him, each one with the soul-hunger in his eyes, so ignorant and so needy, His heart was stirred to its depths, for they seemed like a great flock shepherdless, liable to all the dangers which such a state produces.

“Truly,” He said, “the harvest is plenteous but the laborers are few. Pray ye, therefore, the Lord of the harvest that He may send forth laborers into His harvest.”

The world has not changed greatly since then—it is larger in inhabited territory but smaller in spite of that because of the way science has bound the continents together, and the hunger of the soul for life is as keen to-day as in Jesus' day. Our own hearts tell us how eagerly we search for it and our knowledge of those about us tell us that they too would find the way. Mankind is one—all over the world the crowds press and throng to learn how life may be found.

Jesus has the secret and He holds the key—the depth of our desire will be the measure of our attainment. For prayer will give us that companionship with Him that will help us to grow like Him. This is a force within the grasp of each one of us—we have but to begin. As we go on, however, we shall learn each day a bit more how to pray. We shall become dissatisfied with superficial prayers, we shall become averse to prayers that are bound by the circumference of our own little lives, we shall be comprehending the vastness of this business in which we are engaged and shall determine to enlarge the sweep

of our petitions. Stronger now and greater in soul because of our talks with Him, our hearts will go out farther and farther into the reaches of the whole earth. Can any of us call herself a follower of Christ and fail to have that same stirring of heart which He had, as we look out upon the multitudes scattered from one end of the world to the other? We should measure our Christianity by the depth of sorrow we have over the fewness of the laborers for the harvest. And then we shall turn to Him to find out what He advises as the best way to secure those who will work in the harvest.

What a surprise it is to find that the only suggestion He has to offer is *prayer*. He says nothing about big conventions, nothing about personal work, just this—"Pray ye the Lord . . . that He may send." Of course we know why He said nothing about other means,—we cannot sincerely pray for a thing without doing all in our power to answer our own prayers. But our power is absolutely inadequate unless through prayer we have linked it with God's power. Then it becomes a resistless force. And this is where our search for abundant life will bring us—through prayer for our own growth to prayer for the whole world that it become the kingdom of Christ.

Some of us are afraid of this result—we have not let ourselves go into perfect fellowship with Jesus—the price may be too heavy. If with all our hearts we seek Him, is there not danger that while we are praying for more laborers He may turn to us and say: "What is that in thine hand? Give me thy son—thy daughter"? Yes, very grave danger of that—but what does our Christianity mean if we can say, as one woman said to me, "I have always been interested in foreign missions and what you say about the need for more workers is all true, *but they can't have my son*"? Any one who can say that should on her knees search her own heart as to her interest in foreign missions, and ask herself if she dare, while withholding her own treasure, pray that the Lord of the harvest will send forth laborers.

This thing I know—that when every Christian woman is truly praying for her own fullness of life and that of the world, then will come to pass the realization of the prophet's dream,—

"For as the earth bringeth forth her buds and the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all nations."

CHARLOTTE HUNT GAYLORD.



## Editorials

At the annual meeting of the Federation of Woman's Boards of Foreign Missions, held in New York, January 18, it was voted to ask the Committee on Christian Literature for Women and Children to prepare a program for use in local missionary societies. It is suggested that one meeting during the year be devoted to the consideration of the importance of providing pure and wholesome reading in their own vernaculars for the native converts of mission fields. This suggestion has been adopted and each Board is urged to promote *Christian Literature Day*, observing it at such time and in such way as is best adapted to its constituency. To aid in this plan, a program has been prepared by the Committee, with accompanying material to aid in carrying it out. Dr. C. H. Patton of the American Board, chairman of the American Section of the Christian Literature Committee of the General Boards, has written a Foreword for this program.

The price of the programs is five cents each, with a special price per hundred to Boards. They will be ready early in April and may be obtained from Miss M. H. Leavis, West Medford, Mass., Miss Alice M. Kyle, 14 Beacon Street, Boston, Mass., Mrs. E. C. Cronk, Columbia, S. C., or Mrs. Paul Raymond, 1370 Sacramento Street, San Francisco, Cal.

Under the direction of Dr. Edwin St. John Ward, a company of sixty doctors and nurses sailed from New York, March 13, to take up relief work in Palestine. Among the company were several missionaries who will act in various capacities as helpers. Miss Isabel M. Blake, who has recently been teaching at Hampton Institute, Miss Bertha B. Morley, Miss Jeannie L. Jillson, Dr. and Mrs. Marden, Dr. Dodd and Dr. Post are among the number listed. Dr. Ward was formerly a missionary of the American Board at Diarbekir, Turkey, and later one of the faculty of the Medical Department of the Syrian Protestant College at Beirut.

This unit will be financed jointly by the American Red Cross and

the Armenian and Syrian Relief Committee, and it is expected that its members will be located in different centers where they will engage in such forms of relief and welfare work as open to them.

Miss Tsune Watanabe, who is spending a few months in the United States and has recently visited our headquarters, is a well-known Japanese leader in the Kumiai churches. She is president of the Congregational Women's Missionary Society of Japan and is also closely identified with W. C. T. U. work, being president of the Kobe Branch.

Miss Watanabe  
in America.

This is not Miss Watanabe's first visit to America, as she graduated from Carleton College in 1891. She has had a teaching experience of something like twenty years—ten years at Kobe College and several years at a Methodist institution. Since she has become head of the Women's Missionary work she has given up most of her time to that and has traveled for this organization to its missions in Formosa and Korea. She planned her visit to this country in time to attend a big W. C. T. U. Convention in Washington this fall, and has spent some time in New York getting in touch with the Japanese community



Miss Watanabe

there, which numbers about 3,000. Later she will visit the West and linger in Honolulu where so many of her fellow countrymen are living. She is interested to study into the methods and interests of missionary women in this country and to gain ideas which she can utilize when she returns to her own mission board.

Rev. and Mrs. C. B. Olds of Niigata, Japan, who arrived in this country in January, are located at the Missionary Home, Auburn-dale.

Personal  
Mention.

Miss Daisy D. M. Brown of Ponasang, Foochow, sailed March 16, coming for her furlough. Miss Brown has been in charge of the Bible Woman's Training School, whose new building is such a delight. Miss Brown will for the present remain on the Pacific Coast.

The friends of Rev. and Mrs. Murray S. Frame will be interested to know that they are looking forward to spending next year in this country. Mr. Frame has just been awarded one of three missionary fellowships for 1918-1919 at the Union Theological Seminary in New York.

Of direct news from Turkey in these days of broken international relationships, there is of course none to report. Indirectly tidings

At their Posts  
in Turkey.

come from time to time, and up to the present writing the word that has been received has been most encouraging. We have learned of Miss Graffam's bravely standing at her post in Sivas, the only European in a wide district. She finds her hands full of work which it is her delight to do, helping the people about her in every way and receiving their appreciative gratitude and affection in return. The authorities seem to have realized how valuable was her work and to have aimed to interpose no barriers. The last word from Marsovan showed a school of large proportions, under the care of Miss Willard, work for the school and the orphan children well maintained, and all receiving the recognition of the ruling powers. The freedom of action which our missionaries enjoyed previous to the war, scanty though that was, is naturally not theirs now, but there is large scope for every power and the use of every resource that can be put into their hands.

From Constantinople comes word of a school larger than ever before and a great field of usefulness well occupied by Miss Jones and Miss Barker. Miss Rachel North, a nurse engaged formerly in medical work at Mardin, has been in Constantinople and has aided greatly in the work of the school as well as in various forms

of relief work, including industries established to give a means of livelihood to the people.

Smyrna has continued on its way with a large student body surrounded on all sides by the need of aiding in the sore distress of the people and hampered by insufficient funds for accomplishing that which so needs to be done. Positive statements have reached us as to the continued urgency of demands for relief and of the certainty with which funds can be received and distributed as givers may desire.

The spirit of hopefulness for the new day which all believe is soon to dawn for Turkey is marked everywhere. If we here are to measure up to the standard of our missionaries, we must be full of courage, confident in our faith, and very ready with our help, spiritual and material.

The last monthly meeting of the Woman's Board in Boston, March 1, was an unusually notable one. "Facing Forward in Turkey" was the general theme, and four Turkey missionaries were among the speakers, including one who had charge of the opening devotions, Mrs. J. E. Merrill of Aintab. The first "forward look" was taken by Miss Lamson, who emphasized the call for thirty-five young women desired for Turkey to be ready to go out at the first possible moment. The Woman's Board has voted to provide this "unit" of the 175 new Turkey workers for whom the American Board is seeking.

Miss Olive Greene's subject was "Signs of Hope in the Nearer East," and Miss Annie E. Pinneo of Smyrna represented the Collegiate Institute of Smyrna—the only higher school for girls which has continued "business as usual" throughout the war period. Miss Marie Bashian of Constantinople, an Armenian student at the Boston Conservatory of Music, sang some dramatic Armenian folk songs. She was warmly welcomed by Suffolk Branch workers not only because of her charming personality but also because as a young girl she fitted for college at the Mission boarding school at Adabazar under Miss Mary Kinney of Boston. The introduction of Dr. W. W. Peet of Constantinople, "treasurer of all the Turkey missions," was a great and unexpected pleasure to the audience and they lis-

Dr. Peet at  
Friday Meeting.



tened eagerly to the brief address he made and crowded around him for a personal word after the meeting. An interesting feature of the occasion was the presence of several Armenians who had evidently hoped to get in touch with Dr. and Mrs. Peet and to get news of their friends in Turkey.

Once more we are privileged to welcome a group of young women for the waiting positions in our work abroad. Miss Frances B.

**Our Latest Recruits.** Woods of Hatfield, Mass., is the daughter of Mrs. Robert Woods, president of the Hampshire County Branch, whose parents, Dr. and Mrs. Fairbank, were pioneer missionaries in the Marathi Mission, so that Miss Woods has a wide circle of missionary relatives. She was graduated from Mount Holyoke College in 1914, and has since taken a course at the Kennedy School of Missions. Miss Woods brings to her chosen work unusual gifts both of inheritance and of training, and is a most welcome addition to the force in the Marathi Mission, whose members will learn of this appointment with intense satisfaction. (We are sorry that no photograph is available at this time.)



Miss Sara E. Snell

Miss Sara E. Snell, the second of this group, is also an exceptionally strong candidate. Her home is in Brookline, Mass., and she is a graduate of Wellesley College, class of 1916. During the past year she has been one of the traveling secretaries of the Student Volunteer Movement and comes to the Board with warm recommendations from those who have known her best. It is interesting to note that it was the influence of the great Jubilee Meeting in Boston in November which led her to choose finally missionary service under the Woman's Board. Miss Snell intends to fit herself for evangelistic work and social service, and is one of the first of the Turkey Band for which the Board is so eagerly looking.



Miss Lorbeer

Miss Vera Helen Lorbeer comes to us from the Pacific Coast. She is a graduate of Pomona College, with post-graduate work at the Pacific School of Religion and the Kennedy School of Missions. She has a brother in the Madura Mission and another brother waiting to go to Bombay. Miss Lorbeer has qualities which bespeak for her a future of usefulness on the foreign field. It is probable she will go to India.

The Central Committee on the United Study of Foreign Missions takes pleasure in announcing that the text-books for 1919 are now ready. The book for women's societies, which is also adaptable in an unusual degree to mission study classes, *Working Women of the Orient*, has been written by Miss Margaret E. Burton, well known as the author of *The Education of Women in China*, *The Education of Women in Japan* and other books. The chapter headings of the present study book are: I. Work Within the Home; II. The Wage Earners; III. Broadening Horizons; IV. The Trail Makers; V. Women Working Together; VI. The Call for Leaders. Preceding each chapter is an outline and an appropriate Scripture selection. The book is well illustrated.

Later announcement will be made of the lectures on the text-book at the Northfield Summer School, July 9-17, and of the *How to Use* to be issued in the fall.

The price per single copy is 35 cents instead of 30 cents, postage 7 cents additional.

The junior book, *Jack and Janet in the Philippines*, is a sequel to *Around the World with Jack and Janet*, and has been written by Mrs. Norma Waterbury Thomas of Iloilo, P. I. It is written in the same captivating style as the former Jack and Janet book and has most interesting illustrations. *The Guide for Junior Leaders*, written by Mrs. H. W. Peabody, will be included this year in the text-book.

Supplementary material will be furnished by the Central Committee. Passports, dissected maps, postal cards and other interesting devices. Price of book in paper covers is 25 cents, postage 5 cents.

The Conditional Gifts Fund has recently received two welcome additions, one of \$7,000 and one of \$8,000. This period of uncertainty in investments seems an opportune time once more to call the attention of the friends of the Woman's Board to the many advantages of the Conditional Gifts plan. It is an investment that is both safe and satisfying. The annuitant is guaranteed a fixed rate of income during her life, the rate being based upon her age. (The greater the age of the annuitant, the higher the interest paid.) She is thereafter saved the cost incident to the reinvestment of her money and is assured of its safety. She has the satisfaction of knowing that after her death the principal will be used in the work of the Board without any of the expenses or delays which are unavoidable in distributing legacies. The fact that one of the above amounts is the second gift from one donor testifies to the satisfaction this form of investment gives. All correspondence regarding Conditional Gifts is regarded as confidential and should be addressed to the Treasurer, Mrs. Frank Gaylord Cook, 14 Beacon Street, Boston.

### THE FINANCIAL STATEMENT OF THE WOMAN'S BOARD

#### RECEIPTS FROM FEBRUARY 1-28, 1918

|      | For Regular Work |               |            | For Buildings | Extra Gifts for 1917 and 1918 | For Special Objects | From Legacies | TOTAL       |
|------|------------------|---------------|------------|---------------|-------------------------------|---------------------|---------------|-------------|
|      | Branches         | Other Sources | TOTAL      |               |                               |                     |               |             |
| 1917 | \$8,489.91       | \$307.00      | \$8,796.91 | \$4,015.44    | \$617.25                      | \$99.58             | \$996.50      | \$14,525.68 |
| 1918 | 10,233.64        | 1,190.00      | 11,423.64  | 548.53        | —                             | 89.50               | —             | 12,061.67   |
| Gain | \$1,743.73       | \$883.00      | \$2,626.73 |               |                               |                     |               |             |
| Loss |                  |               |            | \$3,466.91    | \$617.25                      | \$10.08             | \$996.50      | \$2,464.01  |

#### OCTOBER '18, 1917, TO FEBRUARY 28, 1918

|      |             |            |             |             |             |          |            |             |
|------|-------------|------------|-------------|-------------|-------------|----------|------------|-------------|
| 1917 | \$40,758.66 | \$1,338.50 | \$42,097.16 | \$19,895.45 | \$4,215.31  | \$738.40 | \$4,993.85 | \$71,940.17 |
| 1918 | 43,793.37   | 4,380.97   | 48,174.34   | 18,065.60   | 16,509.38   | 952.05   | 10,625.05  | 94,326.42   |
| Gain | \$3,034.71  | \$3,042.47 | \$6,077.18  |             | \$12,294.07 | \$213.65 | \$5,631.20 | \$22,386.25 |
| Loss |             |            |             | \$1,829.85  |             |          |            |             |

Needed for Regular Work before October 18, 1918, \$158,000.

## A Message from One of Our Pioneers

In Mrs. Drew's article *Some Impressions of China* on page 156 will be found a tribute to Miss Mary E. Andrews of Peking, which will, we are sure, be echoed by all her fellow-missionaries. Miss Andrews sends us this helpful word as a Post-Jubilee message.—*The Editor.*

IT is more than four months since I wrote you last—quite time I should write again. And meantime you have passed through your Jubilee. I was with you in heart and rejoiced with you most heartily in all that God has enabled you to accomplish in these fifty years past. It was an inspiration to look back over the years to the little beginning which has grown to such marvelous proportions now. I am so glad to have been one of your pioneer missionaries. I suppose I was really the very first under your care to *start* for my field of work, since I started in *March*, 1868, and Mrs. Edwards and Miss Parmelee not till *August* of that year. I am very thankful that God has spared my life and given me all these years of blessed work in China, so much larger work than I dreamed of when I left home. I am thankful for the privilege I have had of studying God's Word with so many boys and girls and men and women who are now busy workers for the Lord, as pastors, preachers, teachers, Bible women, doctors, nurses and Y. M. C. A. workers.

I am very glad I did not go home for the Jubilee, for I am sure I should not have been equal to it. I can go quietly on in my round of teaching without overweariness, but anything extra, anything of excitement, takes my strength and leaves me very weary. There is much going on all the time here in Peking, much that is worth while and much of social life as well, but I hold myself as much as possible aloof from it all, thus keeping my strength for the work.

There is a gathering this afternoon at which I should much like to be present. Mr. Yung Lao, a well-known philanthropist, very wealthy and always using his money in large ways for the good of his people, was arrested some time ago on a trumped-up and utterly unreasonable charge, and imprisoned, and all the efforts made by his friends to secure his release failed. The authorities refused bail, though it was offered repeatedly, but at last he has been released and he is to have a reception and a welcome this afternoon at the



Independent Church to which he belongs. There is sure to be a great ovation for he is very much admired and loved. I questioned the possibility of going, but the church is some miles away in this "City of Magnificent Distances" and there is sure to be a great crowd, so I decided to stay quietly at home, study for to-morrow's classes and write to you.

I do not write a great deal, because when classes and study are over, my brain is apt to be tired and refuses to work over letters. Writing is not easy for me. My work this year is much as it was last year. I have one class only in the Woman's Union College, but two in the Bible Women's Training School at our own Mission, and here two classes in the Bible Institute for Men with a Normal Class and a Sunday School Class. I have not been able to work in homes of late.

I am so glad that Miss Margaret Smith who has been studying in the Language School here this past year has already moved down to Tungchow to begin her work there. I have been very much drawn to her and believe she will make a fine worker. Miss Huggins too is busily studying and hoping to join her the coming autumn. Both of them are quite in love with Tungchow and are much drawn to each other. I look for a great blessing upon the work for women and children there through this addition to the circle of workers.

How beautiful it was that your Jubilee offering more than fulfilled your expectations. I am glad for all those who are to have new buildings and better equipment for work through this offering. Here in China the people are in sore straits through the terrible floods of the summer which brought death to multitudes, the suffering from hunger and cold with the coming of winter and civil war at the south, and finally, plague, which has started in Shansi and is rapidly spreading. Much has been done to relieve suffering and it has been good to see the willing spirit on the part of so many men, women and children to help. But the relief is far too small for the terrible need.

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"God gives us joy that we may give,  
He gives us love that we may share;  
Sometimes He gives us loads to lift,  
That we may learn to bear."

## Some Impressions of China

By Mrs. Edward Payson Drew

In 1916 Dr. and Mrs. Drew were granted leave of absence from their duties as pastor and *pastorina* of the Old South Church, Worcester, in order that Dr. Drew might, for a year, teach and lecture in the Indemnity College, Peking. This article by Mrs. Drew shows a striking and sympathetic insight regarding our missionaries and their work.—*The Editor.*

TO an American who for the first time steps from the modern, though far from attractive, railway station of Peking, out into the open space directly in front of it, the sight is truly a strange one. He is surely on the other side of the globe. Of this he can have no doubt. Barring the motor cars, including of course the ubiquitous Ford, there is very little in the way of conveyances that reminds one of home. Rickshaws with their ever willing runners abound. The springless, two-wheeled Pekinese cart, drawn either by horse or mule, is also much in evidence. The rich who have as yet no desire for the motor car have their enclosed four-wheeled horse carriages with driver and footman in bright-colored livery on the box. As one proceeds through the streets and lanes of the big city one is not unlikely to meet a caravan of camels carrying with the utmost ease, apparently, ponderous burdens on their backs and striding majestically onward with deliberate and stately step, disdainfully unmindful of the motor car dashing by at the rate of forty miles an hour. Surely a strange and grotesque intermingling of the old and the new in this amazing street traffic of this mighty city of once Imperial China!

Also in the capital city one sees, along the main streets, modern buildings, wholly Western in style and architecture, side by side with the low, one-storied Chinese shops and dwellings, with their tilting roof corners and doors and windows of wonderfully beautiful tracery—again a strange intermingling of the old and the new.

One is still more impressed, however, by the throngs of yellow-skinned, dark-eyed, straight black-haired Chinese themselves, as they move about noiselessly in their cloth-soled shoes. To Western eyes it is a strange sight to see not only men but women and children also in trousers! Cotton is the material of the garments of the masses,

and blue, the beautiful, soft Chinese blue, is the prevailing color. Among these throngs of Chinese is seen the relatively small number of Westerners: the missionary, the teacher, the representative of government, the engineer, the business man and the tourist. All of these except the latter are here for business—some for business of their own, some for business of their country and some for the business of the King. This all presents a strange intermingling of the new and the old, or, shall we say, of the West with the East. It is not difficult to observe that it is still the blue cotton of the ancient East that largely predominates, while the hues and colors of the West, only occasionally seen, are but the foretokens of a new influence at work in this ancient land, indicative in the years to come of a new China. Of how great importance it is, therefore, that the influence of the West shall be distinctively and genuinely Christian!

Changes do not come apace in China as with us. China is slow. China is conservative. It is most remarkable indeed that, in the face of this conservatism, Christianity is making such great and steady progress, a progress which, however, might easily be much greater save for one thing, the failure of the Christian world to make such provision in money and in new recruits as would make it possible adequately to meet the magnificent opportunities which so freely offer themselves in this great land.

It was our privilege to meet also our workers in Peking, Tungchow, Paotingfu, Tehchow and Tientsin. What a noble company of men and women, from our dearly beloved and greatly honored Dr. and Mrs. Chauncey Goodrich and Miss Andrews, veterans of half a century, all the way down the long and glorious line to the latest recruits in the service of the King!

One of the real joys while in China was the opportunity accorded us of meeting Miss Mary E. Andrews of Peking, one of the Jubilee missionaries of the Woman's Board. For fifty long years Miss Andrews has faithfully and joyfully served the Board. What she has accomplished for the dear Christ in all these years, and how great a help and friend she has been to the Chinese during that long period of service, exceeds all human computation. It was a pleasure to visit her in her study and to meet her in our delightful visits in the hospitable home of our own Dr. and Mrs. George D. Wilder of Peking,



Miss Andrews and Mrs. Wilder  
This tower escaped in the Boxer uprising

which is her home too. A look into Miss Andrews' kind and beautiful face was always a benediction. Surely we as Congregationalists have abundant cause of rejoicing in our wonderfully efficient and consecrated corps of workers in our missions in China.

At the time of our visit in Tientsin, where the Rev. and Mrs. Robert E. Chandler most kindly and beautifully entertained us, the force consisted of Mr. and Mrs. Chandler, Miss Edith Davis and Miss Carolyn Sewall. Miss Davis because of ill health was about to return to America for a time. Since her departure Miss Sewall, single-handed, has carried on this big work in the school there. Miss Sewall is blessed with an abundance of American push and energy of the finest quality

and her enthusiasm and love for the work know no bounds. Even so, however, the burden resting upon her is far too great. Not only is Tientsin seriously undermanned, but there is a crying need for new buildings and all manner of equipment. Day after day of golden opportunity is slipping by with so much left undone. The greatest strain upon the missionary does not come from the work he is doing but rather from being obliged to see so much left undone.

Our visit to Tehchow was of special interest. From the very first, in laying our plans to go to China, we had looked forward to meeting again the Rev. and Mrs. Charles A. Stanley who are located in this important North China City. Some fifteen years ago we had the pleasure of having Mr. and Mrs. Stanley, then bride and



groom, in our home in Keene, N. H. Mr. Stanley was ordained to the gospel ministry in the First Church of Keene, and as the missionary pastor of this church he with his charming bride soon started off for the distant land of China. It was with indescribable joy that we alighted from our train that autumn day in Tehchow to greet Mr. and Mrs. Stanley after all these years, and later, in the home, to see their three lovely children.

One's first impressions of Tehchow are not altogether pleasing. Its grim and ancient walls frown sullenly upon the curious stranger from the West. Indeed, the whole countryside strikes one as desperately dreary and forlorn and we could not help feeling deeply the sacrifice which it must cost those accus-



Mrs. Chandler, Miss Davis and Miss Sewall  
Tientsin Station

tomed to pleasant American homes to live within the walls of this ancient city. But how quickly these first impressions were dispelled when kind friends beamed upon us a genuine, warm-hearted American welcome and brought us to their pleasant modern residence in the commodious missionary compound just outside the city wall!

On the way, we stopped to call on the native preacher and his family. Although we could not converse with them, it was a great pleasure to meet them and to show them by smile and handshake that we rejoiced with them in a common Lord and Saviour. We also stopped to see the fine new church buildings in process of erection. None but our missionaries know the thought and prayers that enter into such an undertaking. Tehchow is fortunate indeed in having

a modern and fully equipped hospital, and equally fortunate in having at its head Dr. Francis M. Tucker, so ably assisted by his wife, Dr. Emma B. Tucker. There was also under construction, at the time of our visit, a new building for the Girls' School. We cannot soon forget with what pride and joy Miss Mabel I. Huggins and Miss Myra L. Sawyer conducted us through this attractive building. With even greater joy of anticipation they were looking forward to its completion. There is yet need of a more modern and more commodious building for the Boys' School. Then, with this provided, Tehchow with its earnest, enthusiastic and consecrated corps of workers will move on with even greater power.

Our Paotingfu visit will never be forgotten. We arrived on Saturday. Our hostess, Mrs.



Miss Chapin and Assistant Teachers  
Paotingfu Girls' School

McCann, was at the station to welcome us. After a long 'ricksha ride through the picturesque and narrow streets of this typically Chinese city, we at length arrived at our American Board Compound, forever made sacred by the martyrdom of Horace Tracy Pitkin, Miss Annie Gould and Miss Mary Morrill at the time of the Boxer uprising in 1900. Through the kindness of our hostess we had the pleasure of meeting nearly all of our missionaries at tea that afternoon. Miss Abbie G. Chapin, representative of our Worcester County Branch, was among the number. Being the daughter of a missionary to China, she speaks the difficult Chinese language better than many Chinese themselves. With this wonderful advantage

she has been able to be a help and friend to these people in a most remarkable way. Miss Isabelle Phelps, who is now spending her furlough year in America and whom many of the readers of LIFE AND LIGHT have had the pleasure of hearing at the Jubilee Meeting and in the Branches, is associated with Miss Chapin in the work for girls in Paotingfu. One could not help being impressed by the devotion of these missionaries and their love for these Chinese people.

The very great rise in the price of silver caused by the war has most adversely affected the rate of exchange in China. Money goes only about half as far as it did before the war. The problems growing out of this most serious condition greatly add to the burdens which these faithful workers must constantly carry. That afternoon I pledged, in the name of my Bible class of women of the Old South Church of Worcester, a gift of \$60 a year to provide for the rent of the East Street School for men and boys, thus helping to make possible the continuing of that important work.

A Sunday in Paotingfu! Think of it! The morning service was well attended by the students as well as by the townspeople. A flood of joy filled our souls as we sat in that service, a service made possible by the gifts of our denomination in the home land. The service being in Chinese, we withdrew just before the sermon, to be able to visit Mrs. McCann's kindergarten in an adjoining building. It would be difficult to imagine a more adorable group of little



The East and the West  
Note baby's American clothes

ones than those of that kindergarten, as, wide-eyed, they gazed upon us strange beings from a strange and far-away land, absolutely loyal, nevertheless, to their heritage of the centuries,— tiny, Oriental incarnations of politeness and of self-control! They recited their Bible verses, sang their pretty songs, and, with eager, upturned faces, listened to the Bible story, just as our own little children do here in Christian America. How it rejoiced our hearts that in the morning of their lives they were learning the precious truths about Jesus and His love! Fortunate indeed are all who through their giving may also have a share in such work as this.

The crowning hour of that memorable day, however, was the one spent in Miss Phelps' Sunday afternoon class for women. They were women of the masses who had never "had a chance." On two plain wooden benches facing each other sat from twelve to fourteen women, their bound feet, veritably nothing but stumps, scarcely touching the floor. It was not difficult to observe that this was for them a happy hour. Their faces, some rather old and withered, beamed with joy and expectation. Were they really to learn to read? This is an accomplishment of which few Chinese women can boast. Think of it! This the first and only opportunity in their lives! With their little, illustrated lesson leaflet, simple as those of our primary classes, in their hands, their eyes fastened upon their beloved teacher, they were eager to begin. How their faces lighted up when in their reading they recognized as an old friend a difficult character they had learned in a previous lesson! But this was not all; they learned about Jesus who had come to save men, and *women* too, and that because of His love this wonderful opportunity had come into their lives. Involuntarily there welled up tears of joy and gratitude that in this wonderful work one was permitted to have a share. What other investment in this world can compare with it? Our notable Sunday in Paotingfu was brought to a fitting close by a preaching service in the home of our host and hostess. In this service all missionaries and Christian workers of the city united. My husband had the honor of preaching the sermon.

The Union Woman's College of Peking under the fine leadership of our own Miss Katherine P. Crane, and with its efficient corps of teachers, is an institution of which the denominations interested may



well be proud. What the Christian influence emanating from it already means to the young womanhood of China can never be expressed by statistical tables. This noble institution is as the living presence of the dear Master Himself, bringing to the women of China the glad tidings which redeems and beautifies womanhood wherever this gospel is proclaimed unto the uttermost parts of the world.

In all the missionary stations which we visited we could scarcely fail to note how much our missionaries are suffering because of the financial burden imposed upon them by the adverse exchange rates at this time, a condition which will

probably not be remedied while the war lasts. Not only are funds lacking for new work but there is not enough to carry on what has already been started. To see a promising work discontinued, to be obliged to tell the native preachers and other helpers that even the meager stipend for which these so faithfully and gladly serve, is no longer forthcoming, is a heart-breaking experience through which far too many of our missionaries are passing during these days which try men's souls. Before our country had entered into the war I inquired of the English missionaries concerning the effect of the war upon England's missionary work in China, and how the war had affected their giving. To my great surprise and greater delight I was told that England had never before given so much. Is not this an example which our own beloved country might well emulate?

It would be well-nigh impossible to speak or write of China without a word for the Chinese themselves. During the short year among



Old Chinese Temple  
Now part of Woman's College, Peking

them we learned to love them as we would never have thought possible and as all do who really know them. The Chinese, to be sure, have their faults as well as their virtues, but their splendid and endearing qualities are so many and so constantly in evidence that it is no wonder the missionaries never tire of telling of their wonderful possibilities as a people and of how great a blessing they shall be to the world when Christ shall have become enthroned in their lives.

## Phases in the Tungchow Field

### I

#### THE RED CROSS SPIRIT AMONG CHINESE WOMEN

By Elizabeth Sheffield Stelle

**F**ROM the papers you have doubtless heard of the floods of North China. Tientsin, with its thousands of refugees, has held the attention and interest of people in Peking and in many other places. The country districts of our own two stations, Peking and Tungchow, have been among the worst in the floods. About the first of October Mr. Stelle made a circuit of the two stations and found in two counties in the district of Peking station there were over 500 villages still surrounded by water from ten to fifteen feet in depth. That means that now with the freezing these villages are surrounded by ice. Our Tungchow district has one county with 1,000 villages; of these 1,000 villages, over 400 are still surrounded by water five feet in depth. After Mr. Stelle came back with his report our Tungchow station organization appointed a committee to take up the subject of flood relief, but before that some of the women had begun to say, "What can we do?" A committee of ladies was appointed, and the personnel is very interesting,—the Tungchow county official's wife, his daughter-in-law, Mrs. Porter, Mrs. Kung, the wife of one of our leading church members, Mrs. Wang, one of our Bible women, and myself. The ball was set rolling by the box from Honolulu. Every year the Honolulu church sends Mrs. Wickes a Christmas box, and this year the box

had muffs, made of pretty colored chintzes wadded with cotton; it also had little flannelette baby shirts and a bolt of pink flannelette. It was decided that instead of using the muffs as muffs the women could sew two together and make wadded waists (a topless jacket, such as Chinese women wear during the winter). Quite a number of our foreign friends went through their attics and we had a lot of old garments of good cotton material that we could use. Money was also given to buy cotton for wadding these garments. We asked some of our other Chinese women to help; and I want you to see Mrs. Li, one of them. Mrs. Li is a fine-appearing, capable woman; she is in charge of the work, attends to the cutting, and is at her post after half-past nine in the morning until four o'clock in the afternoon, giving her time to this work. Mrs. Fan helps her, a young woman whose parents were killed during the Boxer days. Last spring they lost their little six-year-old son, and her heart has been sad all these months, so that she is glad to have some work to take her thoughts away from her sorrow.

We have two churches here in Tungchow, the College Church and the other the Drum Tower Church, as it is located just south of the city drum tower. Our committee decided to use these two churches as centers of work, because you know our Tungchow women all have bound feet and distances count a great deal with them. We started with two days a week, Wednesday and Thursday, because the church furnaces are lighted for meetings on these two days. The Sunday before the work started, after church I told the women about our plans and asked them to come on Wednesday with needles and thread, ready to sew. It is not easy for Chinese women to get away from their homes in the morning. They have breakfast late and then the children come home for a noon lunch and then they begin their supper about four o'clock; but we asked them to come right after their breakfast, which meant between ten and eleven in the morning, and stay until they had to go home to get supper, which meant about three in the afternoon. The first Wednesday morning I found a happy, joyous group of thirty women; their faces were just shining to think that they could really be doing something, because, as one of our women said, "Our hearts have just longed to be able to help these people, but we have no money

and we did not know what we could do, so that we are so happy to be able to give our time and our fingers for this work." We wanted not only to make over old clothes, but we decided to get cloth and cotton for new clothes. Our first ambition was to make 150 sets of garments, which means 300 garments,—the trousers for children and women and the short upper garment wadded. Mrs. Porter and I went over to the Drum Tower Church to see Mr. Chou, the pastor of that church. He is a very interesting man, who knows everybody in the city and is popular with all classes. We told him we did not have much money, but we wanted to ask that the large relief committee which is collecting funds would give us money for material to work on. He said he would have to refer that to the committee, but he could promise us at least \$50 additional to the amount we had in hand. Then he took us to a cloth store which belonged to one of the deacons of that church. He began by saying: "Mr. Chang, we have come to give you a chance to help in this relief work. We do not ask you to give the cloth right out, but we do ask you to sell it at cost price." They reckoned awhile and the deacon promised to give us cloth and also to cut out garments for us—ninety sets. They also promised to try and get the cotton for us, reckoning that each suit would cost about \$1.50 Mexican. These ninety garments were in sets for children of five up to adults, fifteen in a set. In Peking some of the elementary schools had taken up relief work most joyously and our Girls' School here in Tungchow began to ask, "What can we do?" They were asked if they would be willing to take time after school hours to sew on the garments for little children. Ten sets were sent over to them on Friday afternoon. They started in at four o'clock Friday and, as the next day was a half holiday, it was suggested that they might spend two hours Saturday afternoon. What was my surprise to have brought to me Saturday night fifteen garments all finished! And that meant that they had wadded the garments and quilted them, and these are girls from the fifth grade through the eighth! They asked their teacher if it would be all right for them to sew on Sunday; they wanted to finish these garments so that they could be sent into the country for the children. The Drum Tower Church was organized less than a year ago, so that there are not many church women



there, but Mrs. Wang, our Bible woman, went into the homes of the people outside of the church and interested them in this work. Many gave money, some two coppers and three coppers, so that from that church Mrs. Wang brought in about \$10. They also came for two days; and out of twenty women there must have been fifteen outside of the church. Mrs. Wang's main helper is a lady who is deeply interested but is not yet a church member.

Our work grew. From 150 sets we decided on trying to make 300. Mr. Stelle wrote up to the Red Cross in Peking, asking them for funds or for material for garments, and they sent us 250 sets of soldiers' suits with 250 cattie of cotton. These sets have to be washed and so the laundry here in the city was asked not to make money on the suits. Every day they bring us twenty sets and these are distributed to the two centers of work. At the big committee meeting when Mr. Chou reported the work of the women's committee and said there we were asking for \$300 for more material, the men rose in a body to express their appreciation of the work, and the county official put \$100 down toward the \$300 they promised us. More material was asked for and an interesting time we had. We decided to have daily work instead of twice a week. It was the women's own idea. I never should have dared to suggest it. We were ready for the material and we found that the cloth had to be dyed, that in no shop in the city could we find cloth that we had been using. Then one of the women suggested, "Let us cut out the linings and sew them." The lining material was also lacking. In desperation I sent to Mr. Chou and said: "Send over two bolts of the more expensive material. We must have work for these women." So the cloth was sent over and thirty-five women worked that day. They were all eager and interested. Mrs. Li will not allow a single non-worker to stay in the place. Even the children are put to work. There were several little girls that came and she put them to work winding thread. The wee ones were put to work picking up cotton. The little ones sewed on buttons and the button loops. Mrs. Li keeps the women's spirits up. Sometimes a story is told; sometimes they sing. She keeps them happy and good-natured all the time. We expect to finish up next Saturday, the Saturday before Christmas. And by that time we shall have 1,000

garments done. We have already sent out 100 as we had a chance, but the others will be sent through the official to the places where they can be distributed. It has been most delightful the way in which the women have taken hold. When they decided to give their time and come every day, I thought that at noon they ought to have besides their tea a little lunch. So every noon they have two small baked Chinese cakes right hot from the griddle. This pleases them immensely and has helped to increase the numbers that come. I feel that this will have a splendid effect upon the women of the church and it also has brought in those who have thought that the church was simply working for its own church members. The city official's wife, Mrs. Li, is deeply interested in the work. She brought from the ladies of the official residence seventeen garments and about \$120 cash; fifty of these dollars were her own contribution and they represent the new fur coat that she intended to buy for herself this winter but decided that she would rather give the money to buy clothes for the famine sufferers. At the official's home they have, twice a day, tea and cakes for the servants and all the people in the place. They decided to give up their afternoon lunch for four months and take that money and give it to the famine sufferers, so that \$20 represented their lunch money. Mrs. Li, the official's wife, said, "We could not come and sew; it would not be proper for us; but we are interested and we will give our money." And so you see this work is bringing together all classes as service, true service, always should.

## II

### THE NEW MISSIONARY A-TOURING

By Margaret Smith, Tungchow, China

"Wo-a," says the carter to his horse, which is not Chinese for "whoa" but for "left." Down the sunken road, out past the hospital, rattles the cart. Mrs. Stelle and I are off for Yenfield at 8.30 of a bright Sunday morning. Bump!—and down into a rut goes the right cart wheel with sufficient force to take away my breath. I realize that I am not dreaming, but am really and truly in China,

and, after a year of language study, really at Tunghsien, my station, which is forty-two *li* or fourteen miles east of Peking; Yenfield is twenty-five *li* farther east.

Thus runs a Chinese proverb: "Think thrice or you may regret." I am glad that Mrs. Stelle has "thought thrice" and provided plenty of springs,—that is, rugs, comforters, cushions,—for the Peking cart is otherwise springless. Comforters, lunch-box, pillows, Mrs. Stelle and rugs, Miss Smith and rugs, and then the carter, perched in front on the little platform built over the shafts; so the cart is loaded. Under the shelter of the cart's cloth hood we are very cozy. Bo-oo! how the wind pierces, when doffing overshoes and fur coats, we walk awhile to take out the cramps. But the brisk walking soon warms us and, in the shelter of a little village, we pack in again. At eleven o'clock we ride into Yenfield in proper Chinese style.

A narrow, dust-deep lane, a temple gate, a sharp turn, a bustling street (for this is market day), and the preacher's wife and chapel keeper's wife are welcoming us with smiles and bows in the hospitable Chinese way. Come into the little brick-floored chapel room with its clean white papered walls. It has two large windows with glass panes; the rest are of paper. The audience, thirty or more in number, are for the most part farmers, their wives and children. Look how intently that farmer opposite listens, leaning forward to catch every word of the earnest, alert young preacher. Earnest, alert,—and well he may be, he and his band of Christians. Do you realize the magnitude of their task? Tungchow field has a population of one million. It has two churches and seven outstations. That makes over 100,000 for each congregation to reach! As we sing, two girls "look on" my book. They watch closely as my finger points to the character (word). Is it not a chance for them to *nien shu* (read book)?—a chance which comes but seldom, alas! for they have no school.

Service over, the women and children are invited to Mrs. Kao's sunny room. They sing a hymn and Mrs. Stelle speaks to them. "We women have great power. What a wonderful effect on the community is a home where the women do not revile and the children live peaceably together. Without speaking a word you can do much for Jesus." Appreciation shone in the women's eyes. Bound feet

there were many, and some bound souls too. But how joyous were the simple, fervent prayers of those who had felt the touch of Him who ever brings light and freedom!

Lunch time. We have our lunch— Oh, no! the *ji-bo-bas* are all ready for the finishing touches. The women one and all wash their hands (so we'll know they are clean—foreigners are such cranks, you know), bring in a board, dough, rolling-pin and bowl with chopped meat, cabbage and onion. "Many hands make light work" is a Chinese saying too, and soon the *ji-bo-bas* are filled.

Take a piece of dough the size of the round cookies "grandma used to make," place on it with your chopsticks a pinch of meat filling. Pinch the dough together at the middle, then up from each end. (This is an art. I know! I tried to make some. If they are pinched too much or too little, the water gets in as they are



Preparing the Meal



boiled.) The finished *ji-bo-bas* do not count or bad luck awaits you, and be sure you place them properly on the board or the partaking guests will surely quarrel. Now, pop them into boiling water, boil well, serve steaming hot with mild Chinese vinegar. To the Chinese these are a great treat and we pronounce them excellent.

We have time to chat a little. What about? A bright young person of twenty-four with rosy red lips and cheeks and dancing eyes tells me her husband is in France. Mr. Bai (White) is a Tungchow college man, and was, in former days, their champion five-mile runner. He speaks English and has gone with the coolies as interpreter. My father, in France, has written of his interest in the splendid type of Chinese now coming over. Of course we want the chaplain and the interpreter to meet each other. So does the Great War forge links between the nations. Mrs. White has been to the Bible School and is going again.

On our homeward way, when the good-bys have been said we talk of Mrs. White and her desire to study, of our wish to see a school in Yenfield, of our country trips-to-be, our country stations and their dire need of Bible women to go out into the villages and teach.

Hark! above the cart's rattle and the wind's "who-who" rises a weird, doleful sound. Bowed in the dust beside a fresh-heaped mound are two figures, an old woman, face in hands, a young girl with eyes raised heavenward, crying out in hopeless despair.

*That cry is our challenge. We must answer it.*



Bearing Her Heavy Burden

# Board of the Pacific

President, MRS. E. A. EVANS

Editor, MRS. E. R. WAGNER

Headquarters, 417 Market Street, San Francisco

In these days when we are having our attention called afresh to Mohammedan influences in Africa and Turkey, it is of great interest to remind ourselves that Dr. Tallmon-Sargent and her colleagues in Lintsing are surrounded by neighbors of that sect. Along with the nine-story pagoda, the prominent buildings of Lintsing are the Mohammedan mosques of which Rev. B. F. Sargent writes.

A New Study in  
an Old Country.

A conference for prayer and inspiration was held early in February at San Anselmo with the Presbyterian Theological Seminary as hosts. Mr. C. C. Fuller of Chikore was one of the chief speakers. Practically every institution for higher education in Northern California had representatives, and all voted to take up the campaign for a study of "Christian Principles," as outlined by the Northfield Conference.

Student Volunteer  
Retreat.

The Federate School of Missions is already announcing the program for July 6-13, the date for their summer school at Mount Hermon. Mrs. Hallie Linn Hill has been engaged as instructor in the new text-books, and 200 registrations are the aim.

At Mount  
Hermon.

"Can I do anything else but go?" asked Miss Jeannie Jillson, as she announced to our Board the unexpected call to go with a party of four units under the Red Cross and Armenian and Syrian Relief to Palestine to assist in the relief work which her experience in Turkey has so well fitted her to do. In the party there are to be ten physicians, ten Red Cross nurses, and ten men and ten women for other forms of work. It is the hope that opportunity will come to push on from Gaza and Jerusalem into the great needy sections of Turkey. The journey will take about two months, fifty days by sea, going around Africa to India and Port Said. [See editorial on page 147 for further information regarding this Red Cross party.—*The Editor.*]

To  
Palestine.

This is the place named for the April meeting of the Southern Branch. This annual meeting is always a most inspiring occasion, with a program never failing in most practical suggestions of material and methods.

Miss Edith Parsons is speaking in many centers in Northern California. Miss Mary Denton arrived on the Coast in February, going from Spokane on through Washington and Oregon, making many addresses as she closed her strenuous fur-  
**Personals.** lough year and once more set her face toward Japan. Rev. Fred Goodsell left Berkeley in February for Y. M. C. A. work in Russia. "Internationalism is our hope" is the legend carried by Russian workmen. Mrs. E. A. Evans has been visiting the Washington and Oregon Branches.

So it was in Christ's time, and "they had no leisure so much as to eat," and so it is in Lintsing to-day. A medical field of five million people, and four or five mission stations of three other missions, constitute a call that surely must appeal to some young man or woman ready for service. A hard two days' journey will be necessary for our mission families in case of emergency, if no physician can be found for this most inviting and needy field. Those who wish information should write to Mrs. R. C. Kirkwood, 2898 Vallejo Street, San Francisco, Cal.

**For there were Many  
Coming and Going.**

### The Mohammedan Mosque

There are a good many Mohammedans in Lintsing, probably about 15,000. The original stock came from Arabia in the Middle Ages. Marrying Chinese women, the result is pretty thoroughly Chinese, except in the more prominent nose, and in their religion. They have always been favorable to our Mission in small ways, and occasionally in large ways; for instance, when Mr. McCann was putting up these buildings, including the church, he remarked it was somewhat difficult to get money to finance the task. "Why didn't you ask me?" said a prominent Mohammedan. Mr. McCann replied that he didn't think it proper; indeed, that it had never occurred to him to do so. The next morning a servant appeared with a roll of bills amounting to several hundred dollars, and a note from

his master, begging their acceptance as a temporary loan. That man is now dead, but it was a descendant of his who invited us to visit the mosques with him as guide.

He first took us to the nearest of the three, then to the richest, and finally to the oldest. There were no seats, of course, but long "prayer rugs." The walls were heavily decorated. Over the openings were mottoes in Arabic and Chinese. One of the latter read, "Every Day is New." The annex to the building is the "wash-your-feet" room. No one is allowed to enter the worship room unless



Mohammedan Mosque at Lintsing

Erected when Ponce de Leon was looking for his Fountain of Youth

he first wash. For this purpose there are large shallow sinks set in the floor, and scores of wooden tea-kettles of warm water kept close at hand. There are also stalls for those whose devotions might lead them to bathe the entire body. The second temple was larger and more richly ornamented, and is perhaps patronized by a richer class; many of the Mohammedans are wealthy, their occupation being the curing of furs, skins, and so forth. The third temple is very ancient, having been restored in the years 1600-1650. It was at that time also that the pagoda here was restored.

They say that a wealthy merchant from Shansi was caught by robbers and shut up in a room under the temple. He made a vow



that if the goddess would liberate him, he would restore the temple. So the goddess took the form of a beautiful butterfly and flew to some men working in a field near by, who, seeing that she was unusual, followed her to the temple and liberated the merchant. In carrying out his vow, he was unwilling to use the common earth about here for remaking the idols, but sent to his native place for it and had it brought on mules. Hence it is sometimes called "The temple of carry-earth." This is a Buddhist affair, of which, small and large, there are at least 500 in Lintsing. No one can say that the Chinese are not religious; indeed, they are so by nature and by practice. But oh, their pitiable conception of God, even of their gods, and still less their conception of any spiritual being! Their worship consists in burning prayer incense and offerings to the priests and for the maintenance of the temples.

The Mohammedan worship consists in chanting prayers by the priests, and responses by the worshipers, and also many short individual prayers.

B. F. S.

## Woman's Union College in Tokyo

This extract is taken from a daily paper published in Japan

The movement started five or six years ago for a Woman's Union Christian College in Japan has now reached the stage of concrete realities. The Board of Trustees promises to open its doors in April, 1918. . . . It has been announced that the school is to be headed by some of the most prominent educators of the empire.

The institution starts with the backing of six denominations. These are American Baptist (North); Disciples; Methodist Church of Canada; Methodist Episcopal Church of United States; Presbyterian Church in America; Reformed Church in America. These six bodies conduct seventeen high schools for girls in different parts of Japan which will act as feeders for the new school, though it is in no way limited to these schools. There is good reason to believe that within two or three years several others of the larger Christian bodies in Japan will join the movement, so that from the first it will have back of it a very large per cent of the Christian forces in this country.

## Field Correspondents

Miss Minnie Clarke writes from Chikore, Melsetter, Rhodesia :—

I expected to join my lonely brother in the work in Congo Belge and had obtained my passport to go there when word came of his serious illness. It was necessary for him to take a change, though he ardently hoped to go back to his work. The Lord had other plans. He died in Pretoria Hospital and I had not seen him since I said good-by to him on the shores of Victoria Nyanza and told him I would come back to help if the Lord should open the way. You may remember that I went to England, when I took my furlough, by way of the Red Sea, in order to stop off at Mombasa and go to see my brother en route.

At our annual mission meeting in June the hardest problem to be decided was as to who should be sent to Chikore, it being necessary for Mr. and Mrs. Fuller to leave at once for furlough. After long discussion the Mission voted to send me here to look after the school and Girls' Department, or Ireland Home, as it is to be called when the house is built. This was altogether unexpected to me, and I had a great scramble to get my things packed up and to move over here between the last day of June and July 17 when our schools reopened.

The school here is larger than the one at Mt. Silinda. There have been 310, or more, in attendance this term; and many more on the roll for the year. The pupils welcomed me most kindly and it did my sad heart good to see how truly glad they were at the thought of having another teacher. It really did seem as though they *wanted* me and that I might be enabled to help them a little.

Some day I will try to tell you more about the work here and the *dreadful*(!) schoolhouse and the old cattle shed which the Boarding Department boys have had to use as a dormitory, since their house was burned down, and about the Girls' Department which is housed in the laundry building and a shed, and about the school.

I wish you could see the dear, funny little day scholars that come trooping over the hills to school, most of them so dirty and naked, yet so bright and jolly; sturdy little legs running and jumping, bright, black eyes gleaming and snapping with fun and mischief.

There are not enough benches for all the little ones, but they care nothing at all about that, for at home they sit on the ground. Just as soon as I ring the bell they all come trooping and scrambling into the schoolhouse, and there they sit and wiggle,—rows and rows of them, on long planks propped up on stumps or on rude seats made of slabs. They are the dearest little dirty, naked people, bright, expectant, happy,—alert as little wild animals,—just waiting for whatever it is that we are going to do to them. How great a responsibility it is, this question of what we *are* going to do for them after they have climbed over the hills, coming at our call, and seated themselves before us. May God help us to do and say the right thing, to help them somehow to feel His love and hear His voice calling them to Himself.

Of course we talk to them about bathing and combing their hair. Some have bought metal combs, and these are worn proudly as ornaments in the hair. But how are you going to comb your hair if you have no comb? One day as I was going to school I was interested in seeing how three little boys solved the problem. They were walking along in front of me, blissfully unconscious of the fact that they were quite naked except for a dirty little rag around the loins. Suddenly they darted out of the path and picked the prickly seed-vessels of strophanthus plants which were growing near by. All the rest of the way to school they diligently combed their hair by rubbing these seed vessels over their heads! The method was slow but effective. I suppose it was their regular morning toilet on school days.

Many of the older boys and girls are earnest Christians, cleanly and neatly dressed, kind and helpful in spirit, and pathetically eager to be taught. These were once just such funny little specimens as those I have mentioned above; so I thank the Lord for them all,—all these many children He has given me to pray for and love and try to help.

Just a few words about dear little Hepsy, the youngest of all. One day Miss Bates, who is a nurse and has charge of the dispensary here, was called to see a woman who was ill at a kraal some distance away. She found two poor little new-born babies who were lying neglected and cold, that chilly day. There is a dreadful superstition

here about twins, whom the heathen people always destroy if they can do it without discovery. Even if the children are saved they usually die pretty soon of secret poisoning. After making the woman comfortable Miss Bates attended to the babies and asked the people of the kraal for one of their drapes to wrap around the poor little creatures. This was refused and the father would do nothing for them. It was intended that they should die of neglect or be killed as soon as Miss Bates had gone. So she took off her sweater, demanded a basket, and made the unwilling father accompany her and carry them here. They were blue with cold when they arrived and the boy died the next morning. We had difficulty in finding even Christian boys who were willing to bury it, and our girls here ran away from the twins when first they arrived. So great is the superstition. I named the poor little girl "Hepzibah"—"my delight is in her"; so that when she grows up she may know that somebody was glad of her little life, even though her father and mother would have none of her. For the first two months little Hepsy just struggled to hold her own and weighed only three and a half pounds. Now we are so happy because she is gaining and weighs nearly four and a half pounds, and kicks and cries like a healthy baby. She owes much to the kind, skillful care which Miss Bates has lavished upon her. She is *so* tiny and has such big eyes and such restless, searching hands and funny little ways, that you would all love her if you could see her.

Oh, Heart of the World, listen! The Diviner Force, the Deliverer, is here. On Easter morning Jesus came back from the dead not just to prove His divinity, not to tell of the mystery beyond, but to proclaim His new world order. With one clear command He swept away barriers of race and called His believers to go into all the world with His gospel. An incomparable program, an unconquerable Leader, hindered long by an uncomprehending, unprepared and inadequate church. In this year of solemn sacrifice His Easter summons rings out with new power—shall it meet a new response? Then shall the tides of the Church flow forth, and the frozen, battle-scarred earth shall break into blossoming life.

—*Lucy Waterbury Peabody in Easter Leaflet.*



Prayer  
at Noontide



Encircling  
the Earth

AROUND THE COUNCIL TABLE WITH OUR PRESIDENT

### Missions Human—not Traditional

A young woman upon the Executive Board of one of our Branches said not long since, "Two years ago I went to the annual meeting of our Branch at B—, my first Branch meeting, and the speakers were so *human* that I gained an entirely new idea of missions, and now—oh, I am so interested!"

I have pondered much as to what it was this inexperienced listener called "human" in these addresses. Were they exceptional? And what is a human missionary address? It is evidently something to be desired in all meetings, if by it new workers are won to the cause.

The opposite of human can hardly be inhuman in this case! I call it traditional. This young friend had probably been under the spell of the traditional conception of missions until she went to B—that day. That is, she had thought, when she thought at all on the subject, that "missions" stood for very good and rather dull work which certain good and rather dull Christian people carried on in vague, far-off borders of the world,—in Timbuctoo, perhaps, or Borrhoboola-Gha.

We know that missions are a very human business—for humans, by humans, permeated through and through with very human material. Therein lies the abiding value of missions, for a thing must be a good thing for human beings or we pass it by in these days. The human race has got to be lifted, purified, spiritualized. It was with his eyes upon humanity that Christ appealed and still appeals to his followers, "Go ye and carry the message of Life"!

Our missionaries, of all speakers, draw attention and win a response, because they can summon before our imagination real people whom they have seen, talked with, led along the thorny path toward God, watched over and rejoiced over. They have stories to tell which never fail to charm and thrill our very souls, for they are all variations of that greatest earthly theme—redeemed, transformed human beings.

The very essence of missions is *people*. Organizations, methods, committees, secretaries, treasurers, what are they but to serve and save *people*.

Yes, missions are altogether human. It is a bit old-fashioned, friend, to think they are anything else. But we will excuse you that you did not come before just where you could hear the human stories, because we are finding you so delightfully helpful in the Branch work.

And I acknowledge an indebtedness to you. My attention is thus called by you to the possibility of the existence of other young women in hiding who might also exclaim, "Oh, how delightfully human! I am so interested now!"

May I show you of the Council Table how the Conquest Program may serve as a searchlight to turn upon these young women in hiding with their old-fashioned, traditional views?

This program says to them: "Come join us in a great drive after human beings. We have a mighty constructive program to carry out—we need your help—give us of your best, for nothing less will measure up to the need. Study our human subjects and then evaluate the worth of our cause. How does it compare with other causes to which you give time, money and study? It cannot be worth less. Many young men and women have counted it as worth so much more that they have happily given their lives to serve it.

"There is a world struggle now on for the winning of a great cause by the *via dolorosa* of death. A monster, hydra-headed, stops the upward march of the race, and there is no way but to meet him in deadly combat. All the more because of the destructive elements in this issue are we summoned to join in a constructive effort to give Life—life physical, life mental, life spiritual. The simple African girl of the Bulu tribe exclaims pathetically, 'I desire life!' and so voices the heart hunger, brain hunger, body hunger of pinched, starved human girls in many a tribe and land. It is a big thing to do to give them life for death—a big and altogether human business.

"Come with your vigor, hope and courage; come with your love for humanity and your faith in its ultimate nobility. We need you."

M. L. D.

## A Friend of Missions

MRS. AUSTIN PHELPS

“Full of good works and almsdeeds which she did.” These words about Dorcas were fitly applied by Dr. Gordon to the life of Mrs. Austin Phelps, the widow of Professor Phelps of Andover Seminary. For thirty-two years of her life her home was on Andover Hill. Not only in her helpful ministries to her own family, to neighbors and students, but also in the wider ranges of missionary interest and effort she took an active part.

At various times she served as president of the Andover local auxiliary of the Woman's Board, and of the Andover Conference Association. Soon after the Andover and Woburn Branch was formed Mrs. Phelps persuaded Mrs. Joshua Coit to take the presidency, which the latter retained for ten years, Mrs. Phelps being still active in it. For many years after returning to Boston she was the president of the Woman's Board auxiliary in the Old South Church.

She was a life-long lover of great hymns, and could repeat from memory scores of her favorites. She was a lover of children, too, wherever they could be gathered for amusement or instruction.

In recent years failing health had deprived her of such privileges of service, but the summers spent at Bar Harbor both prolonged her life and extended her opportunities of friendly intercourse. For the last eighteen years her winter home had been with her niece, Miss Miriam B. Means, in Dorchester, Mass., where she died on February 23.

Her optimism and her quick sympathies have been to many the helping hands extended in the name of Christ, and her gifts were given as unto Him.

F. H. M.

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At Easter-time it seems not far  
To where our blessed angels are.  
We almost see the leaning throng,  
We hear them in our Easter song.  
O doubting heart! Arise and share  
The message which the grasses bear  
At Easter-time!

—*May Riley Smith.*

## An African Trail

### ANSWERS TO QUESTIONS AT CLOSE OF CHAPTER VI

1. The growth of cities like Durban, Kimberley and Johannesburg with the increasing demand for native labor in the great centers of commerce and industry have greatly modified the primitive circumstances of many of the people of South Africa. With the opening of railways and the growing commerce of the Transvaal and Rhodesia, the male native population began to be drained off to the cities (*American Board in South Africa*, p. 15).
2. During a year, about half a million Africans come to Johannesburg. They are impressed by some of the good things of civilized life such as hospitals. Thirty tribes are represented by these men drawn temporarily to this one city. If these can be reached by the Gospel they will become heralds of life and light to their distant kraals. Many do return carrying Bible or Testaments. So great is the demand for these that Jews and Mohammedans keep them for sale in their shops (*Johannesburg, the Hub of South Africa* by F. B. Bridgman).
3. These men are thrust into the novel and complex environment of a modern city. They are wholly removed from family and tribal restraints. They live in compounds and barracks where a premium seems almost to be placed on unbridled license. To these centers gravitate the crooks and criminals of Europe and America. There is every temptation to drunkenness, gambling, robbery, murder and prostitution (*ibid.*).
4. The American Board Mission has nine chapels. In twenty-nine compounds are groups of from fifteen to sixty young men who meet for worship in their living quarters. In nearly every center elementary schools are carried on hand in hand with the evangelistic work. The wife of the American Board missionary is attempting work among the women laborers in the town. Since the



Jubilee Meeting of the Woman's Board the salary of a worker has been promised so that our Board is also to have its share in this work (*ibid.*).

5. Kanjundu of West Central Africa, who died recently, and his successor, Chikosi, are most illustrious examples of Christian headmen. (See *Twenty Years in West Central Africa*, pp. 1-6.)
6. Kanjundu when converted adopted "compulsory education." Every child was obliged to go to school and everybody else was urged to go. He liberated his 100 slaves and presented to each a house. He released seven superfluous wives and provided for all honorably and in every way lived an exemplary life (*Lure of Africa*, pp. 156, 157).
7. This question may be answered by inference from the following remonstrance of a group of natives addressed to a missionary: "Our girls and our women are our cattle; but you teach they are not cattle and ought not to be sold for cattle but to be taught and clothed and made the servants of God and not the slaves of men. . . . You must dig in the garden just like a woman. . . . But we live in idleness which is both agreeable and manly. Our wives dig the gardens" (*Story of the American Board*, p. 282). Another most vital effect is that all but one wife is put away.
8. The following quotation is from the last annual report of the West Central Africa Mission: "At Sachikela gifts from friends at home have made possible a 'Community House' where the social life of the village may center and where in a model kitchen lessons in cookery may be given and proper care of babies demonstrated. The methods and the conditions which obtain in the domestic life of the Ovimbundu people are the results of age-old customs and the women are by nature constituted to be the guardians of tradition. We cannot look for radical changes in the home life of the first generation of Christians. When the girls trained in

our boarding schools go out to become housewives we shall expect better things.”

9. After describing the native hut where you “squat down on the dirt with the natives in close proximity to goats—not to mention smaller inhabitants—amidst the thick and choking smoke which arises from the fire in the center of the floor” Dr. Patton in his *Striking Contrasts in South Africa* (p. 15) goes on to say: “Now I say that the man who passes from these kraals to our native Christian homes and refuses to admit the revolutionary change is unworthy of argument. . . . Now the one-room hut described above without cleanliness, without decency, to the home of the Christian with its several rooms, its suitable furniture, its orderliness and good health is a leap upward of vast social significance. Some one has said the first sign of a changed heart with an African native is a changed house.” And so to the child the change in the parents’ hearts means cleanliness, health, decent surroundings, proper care, education, Christian training.
10. To appreciate fully the effect upon domestic life of the Christian education for girls one needs to “step into the kraals quite often. Nude little bodies streaked with last week’s dinners, noses unwiped, food licked off of dirty hands, cockroaches rustling overhead like the noise of falling leaves, smoke filling your eyes till you cry. To step from this home into a little whitewashed cottage of one of our Inanda girls seems like taking a step a century long. I visited one such lately. The walls of the diminutive sitting-room were papered. Lace curtains graced the tiny windows; clean doilies and crocheted mats, all beautifully laundered, were on the stands. . . . A peep into the bedrooms revealed white counterpanes and beds. Milk was served to us in cups beautifully clean. The little daughter in white blouse and the boys in khaki suits, together with this exquisitely clean little home, was a good advertisement

of American women's work for African women. "This home is nothing unusual. Many such are to be found on our stations" (*World-Wide Work*, p. 15).

11. It is the homes that must save the nation. Our schools are training wives and mothers. As a result, a nation of Christian Zulus is being slowly evolved. All over this land there now are little homes, where Inanda and Umzumbe girls are holding up Christian ideals, where what they learned at school is being taught to their children—homes where children are sent to school, scrubbed up and mended, homes where soap is used. Family prayers are held every day in these Christian homes. Before each meal is eaten all the little woolly heads are bowed in prayer. No morsels of pumpkin or potato or taro may be slipped into hungry mouths until the blessing has been asked (*Making the Home-Makers of Africa*, p. 6).
12. They learn cleanliness. "On the point of cleanliness I could wax eloquent," writes a missionary, "for have we not 5,000 children in our schools and are they not clean? It is the exceptional thing in visiting schools to find a dirty child. Washed and cleaned and mended, woolly tufts combed out all soft and fuzzy—this is the rule." They learn patriotism. We read of a grand flag-raising on Empire Day and of a plan to raise the British flag at all the station schools of the mission and keep it flying during school hours. They learn to be industrious; the boys learn the use of tools; the girls learn simple sewing and cooking; both learn gardening. Finally they learn the good news of Christ and are trained both by example and precept to high standards of Christian living (*World-Wide Work*, pp. 11, 15-17).
13. In one town in Portuguese East Africa Dr. Lawrence twice found a native doctor striving vainly to give assistance and was privileged to supersede him and to demonstrate the effectiveness of modern surgical methods, much to the discomfiture of the witch doctor and to the satisfaction

of the patients and friends (*American Board Mission in Africa*, 1916, p. 16). It goes without saying that every time a witch doctor loses in prestige the bringer of the Gospel gains in influence. Probably no other agency gives so practical a demonstration of the spirit of Christianity as does the medical missionary.

14. The Zulus take it for granted that they are to proclaim the Gospel that has come to them. Every Sunday at Durban a large company of lay preachers go out to repeat to others what they have that day heard. Similar work is done elsewhere; bands of men and women after the church service visit the kraals for miles around (*Story of the American Board*, p. 431).
15. After giving statistics for West Central Africa a recent report says: "But you need to realize that in addition to these institutions at Chisamba and the outlying schools and preaching places, the life of the entire population has been permeated with the Christian ideals and forces; that heathen practices are disappearing; that the witch doctor is going out of business and that every village in the district is eagerly waiting for the time when a Christian teacher can be located among them. . . . The fact is that at Chisamba they have made the leap of ages. In two decades they have passed from the bottom level of society up through all the intervening stages of social evolution until now they are on a fairly good stage of civilization" (*Twenty Years in West Central Africa*, pp. 3, 4).  
A. B. C.

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"One of the plans used in the mission study class at New London, Ind., was the making of a map of Africa on the floor. A heavy green strip (carpet-rag) was used for the outline. The first effort was not a brilliant success but with the help of the members it finally resembled Africa. The lake near our mission station was marked next. Then bright-colored paper pennants placed in spools marked our stations. Great interest was taken in making this unique map."



## Junior Department

### Taking Account of Stock—A Word to Junior Lookouts

Along with spring house cleanings, moving day and spring fever there comes in every church a careful inventory of missionary educational accomplishments and a measuring of progress along all lines. The missionary year really begins in September and with summer conferences coming on apace the spring months mark the wind up of one year's plans and the arranging for the coming year so that Lookouts, committee chairmen and leaders may where possible have the full benefit and help of the conferences in considering their fall work. Here is the Junior Lookout's chance. How shall she meet it?

Someone has aptly said that the Junior Lookout is the local edition of the Board and Branch Junior Secretary. Certain it is that she is the one who should be, along with the pastor perhaps, most concerned and most eager to bring her church to a high missionary educational standard. She will therefore adopt as her own the aim of missionary education—to develop in every child in the church all-round Christian character which shall include Christ's breadth of sympathy, His world vision and His great love. Experience and study of the situation have gone to show that all-round missionary education may best be accomplished by the adoption of the following program:

1. To have a single organization giving missionary study and instruction *outside* the Sunday school for *every given* age.

2. To have a place, and that not too inconspicuous, for *missionary* education in the *religious* education of the church; that is, in the Sunday school and Christian Endeavor Society.

3. To provide a very definite form of expression for missionary interest in the great World Brotherhood.

With this broad but specific task before her, with the great aim of missionary education in her mind and with the desire which will be hers as an officer under the Woman's Board to further its work of bringing the love of Christ and Christian enlightenment to women of other lands, the Lookout may well ask herself these questions:

Have we in my church some organization for every age making missions a definite part of its work? Is there, in other words, a

broad gap somewhere, perhaps between the Mission Band and Young Woman's Society; perhaps between the 'teen age and the Woman's Auxiliary? If there is, what can I do to remove the blank and make mine really a missionary church?

Have we too many organizations? In other words, are we "overstocked" in missionary goods? Have we, for example, both a Junior Christian Endeavor and a Mission Band which take in the same children or the same ages of children? If so, might we not combine forces with profit, "conserve" the minds of the children and produce a more intelligent interest in children of other lands? Can I not find some strategic way of doing this?

Is our Sunday school providing as good missionary instruction as it does Bible study, and if not, why not? Can I by a tactful cooperation with the superintendent and teachers help them and the church to an efficient missionary training through the Sunday school?

Is the missionary meeting in the Christian Endeavor Society the interesting, vital thing it should be, meeting with a live response from the young people, or is it a boresome thing to be perfunctorily gone through with as a duty? Can I help the Christian Endeavor Missionary Committee put "spice" into the missionary meetings? Can I also help them to see the necessary part of woman's work in the lifting of foreign homes from degradation to Christian culture and clean living?

The answering of these questions and the advance move of the Lookout will involve some consultation—with Sunday school superintendent, Christian Endeavor Missionary chairman, Young Woman's Auxiliary president, and most of all with the pastor. Fortunately the day is rapidly passing when superintendents and pastors opposed putting missions into the religious educational program of the church. As was said in a recent Religious Educational Association meeting, "Missionary education must be an essential part of all religious education." The day of the "Superintendent Problem," once the bugbear of the Lookout, is fast disappearing.

There will be obstacles to be met and mountains of opposition to be removed, and for them the Lookout must be prepared with the "latest thing" in material and argument. There is, for example, the old cry of "No leaders." She will usually be forced to answer

this by finding the leader or by training one. Many a Lookout has answered it by sending a delegate to Northfield or Silver Bay—either by persuasion of the girl or by getting the Woman's Society or Christian Endeavor Society to assume the burden of expense. She may do it, however, by convincing some retiring but forceful young woman that she is the one of all others to lead some particular group. The right sort of material to put in the prospective leader's hands, which will make the task look easy and attractive, is one effective way of doing this.

The other great obstacle is to be found in the now too familiar slogan, "In this war year there is no time." To meet this argument the Junior Lookout must convince herself that if at this time when national affairs are put so strongly to the fore we neglect to advance the cause of Christ's World Kingdom and its principles of love which shall reach around all the world we shall be doing a serious wrong not only to that cause for which He gave His "last full measure of devotion," but also to our young people themselves. It is a glorious task—the Lookout's—however hard. As we look back over the year, at what has been accomplished and what still remains for accomplishment, we cannot afford to be discouraged. We must rather try to see at the end of our inventory what use may be made even of apparent failures—what lesson for future encouragement they may teach.

#### HELPS FOR THE JUNIOR LOOKOUT

For Herself: *A Lookout at Work.*

*The Junior Lookout. Who is She?*

For the Sunday school Superintendent or Pastor:

*Missionary Education in Home and School.* Diffendorfer, \$1.50.

*A New Tercentenary Message.* Free.

For the Prospective Leader:

*A Missionary Manual for Leaders of Children's Societies.* Free.

*Here and There Stories.* (See back cover of this magazine.)

*The Missionary Work our Children are Doing.* Free.

*Leaflet of Plans for 1918-1919.* (Out in the summer.)

For Christian Endeavor Committees:

Programs for Study, out in July.

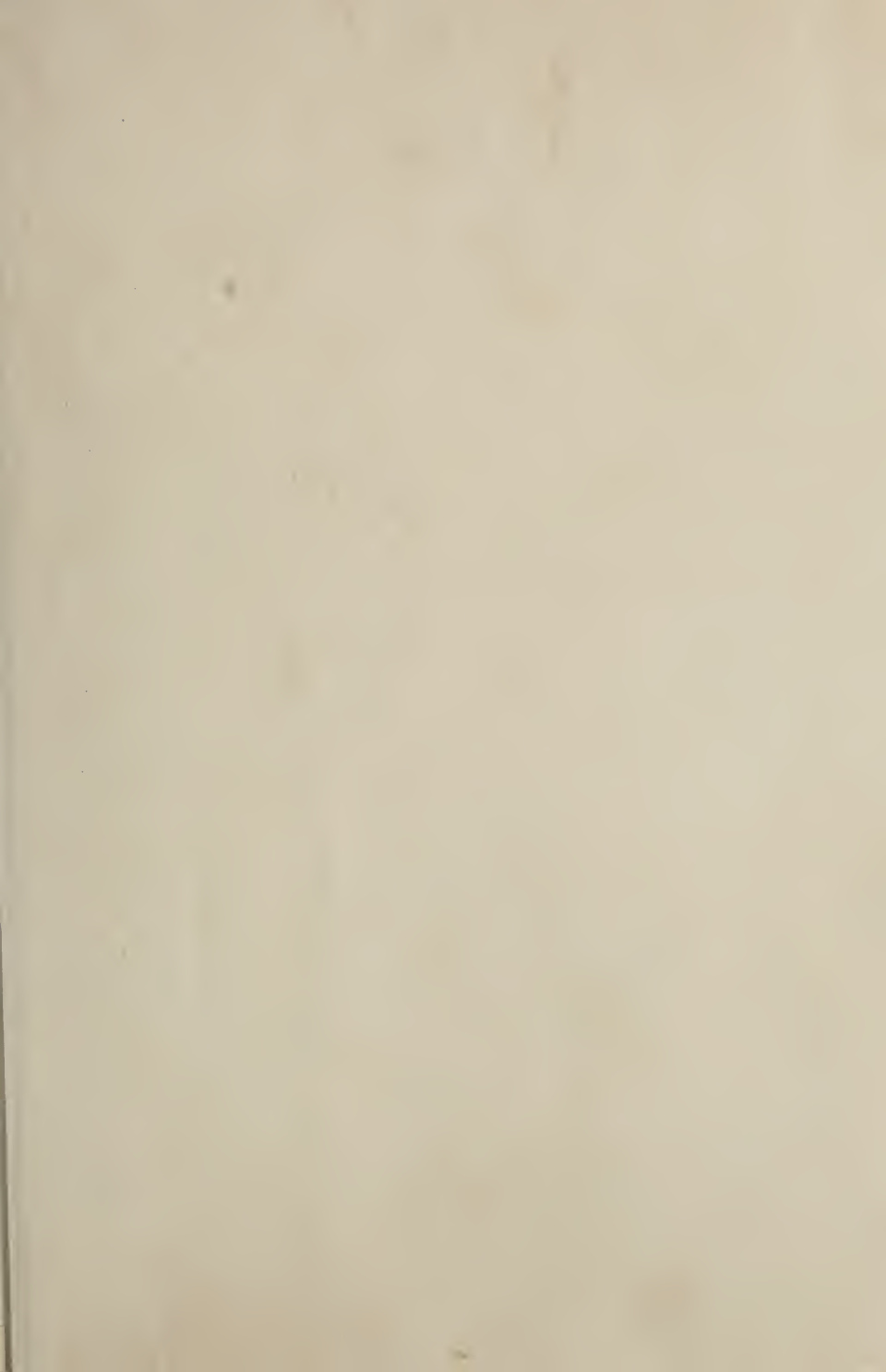
Flier of Suggestions each year. Free.





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|---|--------|---|-----------------|--|--|
| ers, 40; Lawrence, South Ch., 4.57, Trinity Ch., Aux., 60; Lexington, Hancock Ch., Aux., 182.90; Medford Hillside, Union Evang'l Ch., Women's Christian Workers, 11; Winchester, First Ch., Mission Union, 80, Second Ch., Aux., 10,  | 388 47 | Class, 40, Union Ch., Aux., 100, Monday Eve. Miss. Club, 75; Boston, East, Baker Ch., 2.40; Boston, South, Phillips Ch., S. S. C. R., 11.59; Brighton (prev. contri. const. L. M. Mrs. Edward P. Hutchinson); Brookline, Harvard Ch., Woman's Guild, Sr. For. Miss. Dept., 300, Miss Bertha V. Cobb, 20; Cambridge, First Ch., Aux., 125.10, S. S. Prim. Dept., 45, Pilgrim Ch., Mrs. Sarah H. Dow, 20, Miss Hattie E. Dow, 20, Miss Helen G. Dow, 20, Prospect St. Ch., Woman's Guild, World Dept., 100; Charlestown, First Ch., Aux., 7; Dedham, Aux., 15.17, Chicatawbut Club, 15; Dorchester, Central Ch., Aux., 25.05, Pilgrim Ch., Aux., 5, Inter. C. E. Soc., 4, Second Ch., Aux. (25 of which to const. L. M. Mrs. Edward B. Wilder), 145.32, Village Ch., Aux., 6.75; Faneuil, Aux., 1, Queens of Avalon, 1; Foxboro, Bethany Ch., Ladies' Union, For. Dept., 35, O. J. S., 5; Franklin, Mary Warfield Miss. Soc., 12; Hyde Park, Aux., 118, M. B., 15; Jamaica Plain, Boylston Ch., Aux., 15; Needham, Cong'l Women's Club, 60; Newton Centre, First Church, Woman's Benev. and Ch. Aid Soc., 163.90; Norwood, First Ch., W. F. M. Dept., 80; Roxbury, Eliot Ch., Aux. (Th. Off., 17), 25.50, Imm.-Walnut Ave. Ch., For. Dept., 71; Roxbury, West, Sr. Anatolia Club, 25, Jr. Anatolia Club, 1; Somerville, Broadway Ch., Aux., 20, First Ch., Ladies' Aid, 60.56, Prospect Hill Ch., Aux., 5, Dau. of Cov., 15, Winter Hill Ch., Dau. of Cov., 60; Somerville, West, Lower Lights, 25; Waltham, East, Ladies' Miss. Union, 10; Waltham, First Ch., S. S., 6.02; Wellesley Hills, Aux., 6.45, |                 |  |  |
| <i>Barnstable Association.</i> —Mrs. Frank H. Baker, Treas., Falmouth. Falmouth, 20; South Dennis, 2,   | 22 00  |   |                 |  |  |
| <i>Berkshire Branch.</i> —Miss Mabel A. Rice, Treas., 118 Bradford St., Pittsfield. Housatonic, Aux., 10.45; Lee, First Aux., 290; Monterey, Aux., 20; Pittsfield, French Evang'l Ch., 2. Less expenses, 91 cts.,   | 321 54 |   |                 |  |  |
| <i>Essex North Branch.</i> —Mrs. Leonard H. Noyes, Treas., 15 Columbus Ave., Haverhill. Newbury, Byfield Ch., Helen Noyes M. B., 10; Newburyport, Miss Mary C. Wiggan, 100, Belleville Ch., 23.68,  | 133 68 |   |                 |  |  |
| <i>Essex South Branch.</i> —Mrs. B. Le C. Spurr, Treas., 72 Elm St., W. Lynn. Lynn, Central Ch., Aux., 4; Saugus, S. S., 3.24,  | 7 24   |   |                 |  |  |
| <i>Franklin County Branch.</i> —Miss J. Kate Oakman, Treas., 473 Main St., Greenfield. Laura Mellen Robinson, 5; Deerfield, South, Aux., 18; Greenfield, Second Ch., Aux., 40; Leverett, Moore's Corner Ch., 1.98; Millers Falls, Aux., 10; Montague, Aux., 16; Northfield, Aux., 41.50; Shelburne Falls, C. E. Soc., 5,  | 137 48 |   |                 |  |  |
| <i>Hampshire County Branch.</i> —Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Easthampton, Payson Ch., S. S.,  | 7 00   |   |                 |  |  |
| <i>Middlesex Branch.</i> —Mrs. Frederick L. Clafin, Treas., 15 Park St., Marlboro. Framingham, Plymouth Ch., Plymouth Guild, 10; Marlboro, First Ch., S. S., 3.46; Northboro, Lyman Assoc., 10; West Medway, Aux., 5,   | 28 46  | 2,787 64  |                 |  |  |
| <i>Norfolk and Pilgrim Branch.</i> —Mrs. Mark McCully, Treas., 115 Warren Ave., Mattapan. Abington, Jr. C. E. Soc., 1; Cohasset, Second Ch., 4.90; Marshfield, Aux., 13; Plymouth, Ch. of the Pilgrimage, Prim. S. S., 12.50,   | 31 40  | 4 50  |                 |  |  |
| <i>North Middlesex Branch.</i> —Miss Julia S. Conant, Treas., Littleton Common. Westford, Aux.,   | 20 00  |   | 26 07           |  |  |
| <i>Old Colony Branch.</i> —Mrs. Howard Lthrop, Treas., 3320 N. Main St., Fall River. Fairhaven, First Ch., 22.35; Middleboro, North, Prim. S. S., 54 cts.; Taunton, Winslow Ch., W. M. S., 33,  | 55 89  |   |                 |  |  |
| <i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Three Rivers, Union Ch., Aux., 9, Mrs. Elizabeth M. Billings, 5; Wilbraham, United Ch., Miss Sarah F. Whiting, 20,  | 34 00  |   |                 |  |  |
| <i>Suffolk Branch.</i> —Miss Margaret D. Adams, Treas., 1908 Beacon St., Coolidge Corner Branch, Boston, Mass. Allston, Aux., 50; Arlington, Bradshaw Miss. Assoc., 24; Boston, Central Ch., Miss. Study Cir., 172.97, Mt. Vernon Ch., Aux., 76.71, Old South Ch., Aux., 525.15, Mizpah   |        |   |                 |  |  |
|   |        |   | Total, 5,115 37 |  |  |
| RHODE ISLAND  |        |   |                 |  |  |
| <i>Rhode Island Branch.</i> —Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Central Falls, Ch., 90.62; East Providence, Newman Ch., O. J. S., 2; Providence, Academy Ave. Ch., Girls' Miss. Club, 10, Union Ch., Girls' Guild, 2.50,  | 105 12 |   |                 |  |  |
| CONNECTICUT   |        |   |                 |  |  |
| <i>Eastern Connecticut Branch.</i> —Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Int. Eliza Freeman Woodward Fund, 10; Bozrah, C. E. Soc., 1; Griswold, C. E. Soc., 6; Groton, Aux., 17.35; Lisbon, Newent C. E. Soc., 6; Lyme, Raynolds Club, 1.03, W. M. S., 22 cts., Grassy Hill Ch., C. E. Soc., 2; Montville, First Ch., 10; New London, First Ch., Aux., 10, C. E. Soc., 6, |        |   |                 |  |  |

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|---|-------|----|---|---------|----|-------|----|
| Second Ch., C. E. Soc., 5; Norwich, Second Ch., Aux., 3.47; Putnam, Second Ch., C. E. Soc., 5; Scotland, C. E. Soc., 6; Wauregan, C. E. Soc., 5,  | 94    | 07 | Prim. Dept., 5, South Ch., S. S., 50, W. M. Cir., 225, Tompkins Ave. Ch., Women's Union, 100; Brooklyn Hills, Pilgrim Ch., W. M. S., 5; Candor, Ladies' Miss. Guild, 30; Chatterton Hill, Ladies' Aid Soc., 25; Cortland, Second Ch., W. M. S., 1.50; Crown Point, W. M. S., 18.50; Elmira, Park Ch., Miss. Soc., 25; Fairport, Aux., 35; Flushing, First Ch., S. S., 40.81; Woman's Soc., 96; Gloversville, First Ch., S. S. Jr. Dept., 10; Groton, Crescent Ch., 14.20; Ithaca, W. M. S., 25; Madison, Mrs. Duane Neff, 5; Moravia, S. S., 15; New York, Broadway Tabernacle, Soc. for Women's Work, 300; Niagara Falls, First Ch., Miss. Soc., 75; North Bangor, W. M. S., 5; Norwich, First Ch., F. M. S., 30; Ontario, Immanuel Ch., Earnest Workers, 15; Oswego, 67; Richmond Hill, Union Ch., W. M. S., 20; Riverhead, 17.83; Syracuse, Good Will Ch., S. S., 8, Prim. Dept., 10; Walton, W. M. Union (25 of wh. to const. L. M. Mrs. Lewis Marvin), 35, |         |    | 1,743 | 45 |
| <i>Hartford Branch.</i> —Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Int. Clara E. Hillyer Fund, 90; Mr. and Mrs. Martin Welles, 160; Bristol, Aux. (prev. contri. const. L. M. Mrs. J. Kingsley Birge); Glastonbury, First Ch., 37; Hartford, Immanuel Ch., Aux., 100; Kensington, Miss. Study Class, 4.50; New Britain, First Ch., F. M. S., 200, South Ch., 100, Aux., 23; Plainville, Aux., 40; West Willington, Mrs. E. J. Gardner and Daughter, 10,   | 764   | 50 | Total,  | 1,818   | 45 |       |    |
| <i>New Haven Branch.</i> —Miss Edith Woolsey, Treas., 250 Church St., New Haven. Friend, 100; Friend, 25; Miss Comstock, 25; Off. Jr. Meeting, 17.16; Ansonia, Aux., 40; Black Rock, Aux., 24; Branford, Every Child, 1; Bridgeport, Park St. Ch., Fullerton Cir., 200; Bridgewater, C. E. Soc., 15.32; Chester, C. R., 10; Cromwell, Aux., 60, Earnest Workers, 20; Danbury, Aux., 63; Darien, Aux., 35; East Haddam, Aux., 20.55; Goshen, Aux., 40, Jubilee Soc., 10, C. R., 10; Guilford, Aux. (prev. contri. const. L. M. Mrs. Edgar Moody); Higganum, C. E. Soc., 10; Litchfield, Y. L. M. C., 150, Daisy Chain, 75; Middlebury, Aux., 44.40; Middlefield, Ch., 6; Middletown, South Ch., Aux., 125; Mount Carmel, O. J. S., 2.60; Naugatuck, Aux., 224.50; New Haven, Center Ch., Friends, 10, Mrs. T. W. T. Curtis, 2, Church of the Redeemer, Good Will Cir., 3, City Mission, Mothers' Aux., 10, Dwight Place Ch., Aux., 200, Grand Ave. Ch., Aux., 58.19, O. J. S., 1, United Ch., Friend, 2, Friend, 500, Montgomery Aux., 10.42, Welcome Hall, Girls' League, 1; Norfolk, Aux., 111; Northford, Aux., 12; Prospect, Aux., 13; Redding, Aux., 10; Saybrook, Ch., 21.17; Shelton, Ch., 15, Aux., 50; South Canaan, What We Can, 5; Stamford, Aux., 25; Stratford, Mission League, 30; Thomaston, Prim. S. S., 10, C. E. Soc., 5; Waterbury, First Ch., Aux., 246; Westbrook, Ch., 6.96; Westport, Aux., 16.20; Winsted, First Ch., Aux., 40.90; Woodbury, C. E. Soc., 20, | 2,788 | 37 | Total,  | 3,646   | 94 |       |    |
| <i>Binghamton.</i> —Friend,   | 75    | 00 | <b>NEW YORK</b>   |         |    |       |    |
| <i>New York State Branch.</i> —Mrs. Charles E. Graff, Treas., 46 South Oxford St., Brooklyn. Maria E. Davis Fund, 125; Wood Mem. Fund, 12.50; Albany, First Ch., For. Soc. (25 of wh. to const. L. M. Mrs. Theodore Brink), 60; Aquebogue, C. E. Soc., 11; Arcade, First Ch., Ladies' Union, 7.50; Brooklyn, Central Ch., W. F. M. S., 166.66, Lewis Ave. Ch., Esther Miss. Soc., 25, Park Slope Ch., Miss. Soc., 16.95, Puritan Chapel, Jubilee Soc., 10,  |       |    | <b>PHILADELPHIA BRANCH</b>  |         |    |       |    |
|   |       |    | <i>Philadelphia Branch.</i> —Miss Martha N. Hooper, Treas., 1475 Columbia Road, Washington, D. C. <i>N. J.</i> , Montclair. Watchung Ave. Ch., Aux., 25; Passaic, Aux., 25; Plainfield, Aux., 75; Upper Montclair, Aux., 50,  |         |    | 175   | 00 |
|   |       |    | <b>SOUTHEAST BRANCH</b>   |         |    |       |    |
|   |       |    | <i>Southeast Branch.</i> —Mrs. C. E. Enlow, Treas., Arch Creek, Fla. <i>Fla.</i> , Interlachen, Ch., 3; Jacksonville, Union Ch., S. S., 3.89; Melbourne, Aux., 7; St. Petersburg, Miss. Soc., 75; West Palm Beach, Miss. Soc., 10,  |         |    | 98    | 89 |
|   |       |    | <b>KANSAS</b>   |         |    |       |    |
|   |       |    | <i>Lawrence.</i> —Christian Ch., Aux.,  |         |    | 5     | 00 |
|   |       |    | <b>CALIFORNIA</b>   |         |    |       |    |
|   |       |    | <i>Manhattan Beach.</i> —S. S.,   |         |    | 5     | 00 |
|   |       |    | <b>INDIA</b>  |         |    |       |    |
|   |       |    | <i>Bombay.</i> —Christian Women,  |         |    | 1     | 72 |
|   |       |    | Donations,  | 11,423  | 64 |       |    |
|   |       |    | Buildings,  | 548     | 53 |       |    |
|   |       |    | Specials,   | 89      | 50 |       |    |
|   |       |    | Total,  | 12,061  | 67 |       |    |
|   |       |    | <b>TOTAL FROM OCT. 18, 1917, TO FEB. 28, 1918</b>   |         |    |       |    |
|   |       |    | Donations,  | 48,174  | 34 |       |    |
|   |       |    | Buildings,  | 18,065  | 60 |       |    |
|   |       |    | Extra Gifts for 1918,   | 16,509  | 38 |       |    |
|   |       |    | Specials,   | 952     | 05 |       |    |
|   |       |    | Legacies,   | 10,625  | 05 |       |    |
|   |       |    | Total,  | 94,326  | 42 |       |    |
|   |       |    | <b>GOLDEN ANNIVERSARY GIFT</b>  |         |    |       |    |
|   |       |    | Previously reported,  | 257,443 | 04 |       |    |
|   |       |    | Receipts of the month   | 1       | 72 |       |    |
|   |       |    | Total,  | 257,444 | 76 |       |    |



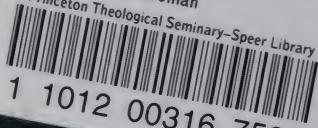
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